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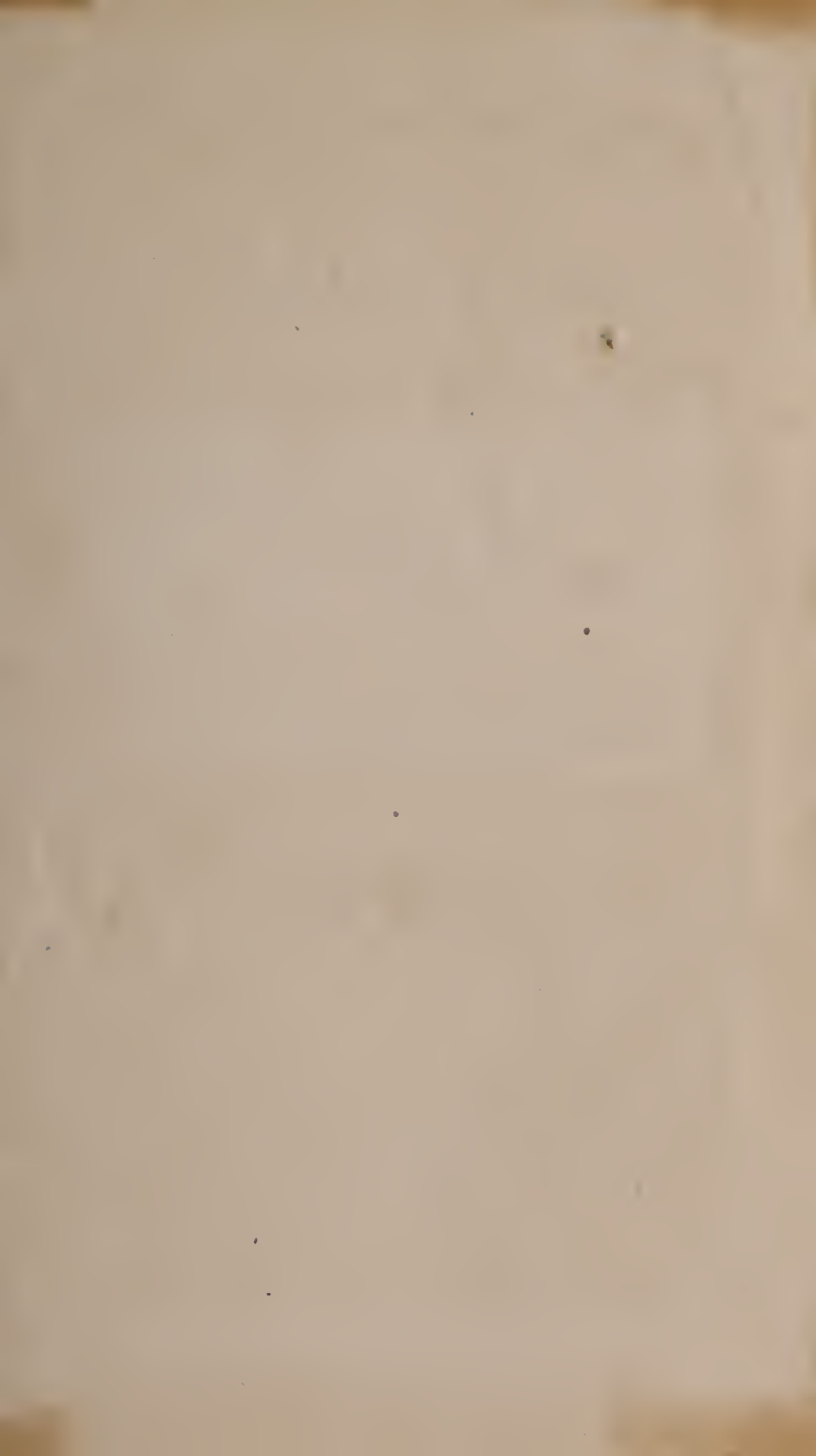
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The Spirit of Missions ;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VII.

NOVEMBER, 1842.

No. 11.

DOMESTIC.

MASSACHUSETTS.

THE Board of Missions in this Diocese, in their 6th Annual Report to the Convention, bears testimony to the expediency of concentration upon important points in the following words :

"It will be observed that the principal part of the funds have been appropriated to the support of parishes, which, with the blessing of God, will at no distant day be able to dispense with missionary aid, and will probably in a few years return more into the Treasury of the Board, than they have received from it. And while none of these few stations, of which the same cannot be expected, have been deserted, the Board has become convinced of the inexpediency of increasing their number, and of the duty of concentrating the means placed at their disposal, as much as possible, where they may with the greater certainty be expected to produce widely extended results."

In order to prepare the way for some more uniform, simple and effectual arrangement as to the missionary operations of the Diocese, a correspondence was opened a short time since with the Committees of the General Board of Missions, in which it was proposed that the Treasurer of this Board should be made the receiving agent of these Committees in this Diocese, and in general that their entire action in this State, whether by correspondence or otherwise, should be through this Board.

"The committee to whom the report of the Board of Missions was referred, recommend, that to carry out the existing organization of the Board, the state be divided into districts or associations, whose duty it shall be to watch over and promote the missionary spirit in their respective districts and confer with the Board in relation thereto. Meeting as often as their convenience will permit, remitting to the Board from time to time the collections they may make for missionary purposes, Domestic and Foreign, with such directions respecting the disposal of the same as they may deem proper ; making such communications as they may consider interesting and important, as to the state and character of the missionary feeling, and other interests within their district. The Board to depute one of its members, or some other efficient person to attend and aid in the business when requested, and from time to time make such suggestions and recommendations as the requirements and duty of the Church shall seem to render necessary. The public meetings of the Board to be held three times a year, in October, January and April, attended by delegates from the several associations. This is the sys-

tem they say essentially of the Church Missionary Society in England, one of the best institutions in the world, combining the great advantage of union of purpose with division of labor."

RHODE ISLAND.

The missionary work in this state is conducted by a Board of Missions, called a missionary convocation, consisting of such of the clergy in the diocese entitled to seats in the Convention, as shall pledge to the Treasury of the Board for the missionary purposes of the same, an annual sum equal to at least to one tenth of their respective salaries. Bishop of the diocese ex-officio President. Their first stirring appeal contained in the following extract from the report of the convocation to the Convention, June 14, 1842, will be read with interest.

"The Church of the living God, as the only effectual reformer of men, was intended to be, and from its very nature must be, an essentially aggressive institution. And it will ever show itself to be such, in proportion as the hearts within its pale are tender and self-denying hearts; hearts that not only avail themselves of opportunities actually put in their way, but are looking out and watching for opportunities of doing good. "This is my commandment," says the Redeemer, "that ye love one another as I have loved you." And how did He love us? Did He wait until He was urged and implored by ten thousand tongues of appealing suffering, before his soul's deep love flowed forth to sinners? Did He wait until He had discovered in their characters some traits or disposition worthy of His love? No. The benevolence of the first Great Missionary was a free and unbought benevolence. He was not moved thereto by our importunity, nor by the prospect of new dignity or glory. Have we imitated it? Have we sought to imitate it, in our conduct to our fellow men, less favored than ourselves? Should we not turn away, ashamed and self-reproached, if Jesu's love to us and our love to perishing sinners, were placed side by side? Have the arms of our charity been stretched forth unasked? Or have the pulpit and the press been obliged to echo and re-echo their admonitory and beseeching tones, before the Spirit of mercy could be persuaded to go forth from our midst? Have we sought to do good to others, as He sought to do good to us?"

It has been stated by one who has paid no little attention to the subject, that at least one third fewer individuals are now to be found in our academies and colleges, having the ministry in remote prospect, than five or six years ago—so that in coming years, unless something be done to remedy the evil, the number of candidates for the ministry will decrease rather than increase.

This alarming state of things fully justifies all the anxiety that is felt in many quarters, to establish church institutions for education on christian principles, to train up a race of men and mothers, who will devote themselves or their offspring to the ministry.

The Church at large, not providing for, nor legislating on the subject, it is left, of course, for diocesan or individual effort, and some most promising schools have sprung up. We fear that Churchmen are not sufficiently awake to the importance of fostering them, placing them on a liberal footing, and not permitting bishops and clergy to make all the ventures in so holy a cause.

In our want of funds and arrangements for procuring them, the friends of missions must not lose sight of the great and increasing demand for men, lest when they fill the treasury, (God

speed the day,) there may be none found to go to the help of the Lord against the mighty. Let us hail every effort to bring out and educate our young men, not "to be ministered unto, but to minister."

We extract from the Report of the Board of Education, delivered at the 52d Annual Convention of Rhode Island, the following :

"The Board of Education are unanimous in the opinion that, however useful mediocrity of talent and acquirement, when combined with ardent piety, may be found in the work of christian ministry, yet that the aid of the benevolent ought to be invoked mainly, if not exclusively, in behalf of those indigent young men, who, to the crowning grace of piety, superadd extraordinary natural endowments, and the desire at least for liberal attainments. Far be it from this Board to prescribe, either to individuals or to churches, the manner in which they shall exercise their bounty. In making the above remarks, they would seek only to indicate what is believed to be a sound general principle in the management of this and similar eleemosynary institutions. In closing this report, the Board of Education may be permitted to re-affirm their conviction of the incalculable importance of this and all similar agencies for extending far and wide, a knowledge of the Gospel of Jesus Christ.

"Intellectual education cannot heal the awful woes of immortality; it cannot satisfy the deep wants of the human spirit. It may embellish the hours of health, and ease, and pleasure: but what solace does it provide for sickness, for care, and for sorrow? It may train men for the business of this life; it cannot fit them for the happiness of heaven. Considerations like these, which plead so strongly for every effort made in behalf of a wider diffusion of the principles of Christianity, are rendered still more impressive by the nature of our political institutions, and by the fearful dangers to which they stand exposed."

CONNECTICUT.

The annual address to the Convention was hastily thrown together by the Bishop while suffering under recent indisposition, so that he was unable to add any general remarks upon the state of the diocese, or to discuss any topics to which he might wish to direct the notice of the Convention.

In a recent visit to some of the churches in this state, we were gratified not only in finding this venerable head enjoying his wonted health and vigor, but the members rejoicing in the blessings vouchsafed from heaven and earth—as there had been but little departure from christian moderation, there was very little cry about hard times.* Churches were springing up, unembarrassed, ready soon to pour their mites into our Treasury—not a poor man was to be seen in the state. One of the most attractive objects to a missionary eye, is their noble college at Hartford, which, in the graduating class of 25 last year, contained 12 or 14 candidates for the ministry, and has within the 25 years of its existence, sent 70 good men and true into the ministerial ranks.

* The missionary cause seemed to have suffered there chiefly from the wranglings through which it has passed—delirant reges, plectuntur Achivi—which may be somewhat freely rendered :

While Churchmen great
With pious hate,
Discuss organizations,
The bowels of our brethren dear
Who westward go to pioneer,
Are not refreshed with rations.

No marvel that the Church is enlarging herself there rapidly. The loveliest spot, the most inviting shades, salubrious air; what is wanting but the sagacity of Churchmen, to see and feel that in fostering such schools of the prophets is their strength and advancement.

VERMONT.

We earnestly entreat the attention of parents and sponsors to the following extract, though long, from a sermon preached by the Rt. Rev. Bishop Hopkins, entitled Religious Education the Safest Means of Ministerial Increase.

"In examining the methods by which the alarming deficiency of ministers for the present wants of the world is to be supplied, it is obvious, that the first and chief is that pointed out in the text, "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Christ Jesus is the great Head of the Church. He sits at the right hand of the Father, throned in light inaccessible and full of glory, having all power in heaven and on earth. Prayer to Him, therefore, is the great instrument of this, as of every other blessing; for without his grace, his mercy, and his might, vouchsafed to us, neither the individual disciple nor the church at large, can possibly stand, much less increase and prosper.

"But here, as in all other cases, prayer alone is an idle mockery, if we neglect those efforts and means which his providence has placed within our own reach. Our faith, in this matter, must be shown by our works, else it will be found dead and unprofitable. By what works, then, should the earnest prayer of the heart be accompanied, in order to prove that it is sincere. We answer, by giving our property, our children, and ourselves to the furtherance of the gospel ministry, wherever it can be done in consistence with the will of God. Of each of these we shall briefly speak in their order.

* * * * *

"The second method proposed, namely, the giving our children to the work of the Lord, presents a question of much greater difficulty, not only because the undertaking is, in itself, a very serious task, but because even the propriety of attempting it is doubted by many.

"Believing it, for myself, to be a subject of pre-eminent importance to the best interests of religion, I shall proceed to consider the arguments that are advanced against the devoting of our offspring to the office of the ministry, and then set forth the mode in which such a design is most likely to succeed.

"The objections made by the world, we shall not waste your time by examining, because it is a matter of course, that those who do not love religion themselves, would dread, rather than desire, the ministerial profession for their offspring. But religious persons are opposed to the idea on a very different ground,—from the fear that by designating their children to this sacred office, they might be intermeddling with a work which belongs to God alone. In answer to this, we must say, that to our mind both scripture and reason seem in favor of the principle; and this we shall endeavor to show.

"To commence then with the authority of scripture, we have first the regular patriarchal system, by which every father was expected to be priest in his own family, and amongst those who descended from him. Next the patriarchal principle, that the eldest brother should exercise the priesthood, by the right of primogeniture. Next, the positive appointment of the family of Aaron to the high priesthood in Israel, and of the tribe of Levi to attend the tabernacle, and to be teachers of the divine law throughout the nation at large. Now in all these cases, by the express institution of God himself, whole classes of men were taken from their birth, designed to exercise holy offices, and taught to look forward to them as much of course, as they could have done, under different circumstances, to any other species of occupation.

"But this is not all. In the days of Samuel, Elijah, and Elisha, we read of the schools of the prophets; and it is indisputable that children were trained up in those schools for the very exercise of the prophetic function; the word prophet being used to signify him who announced the will of God, whether it were done by prediction, or by preaching only. Here again, we find the principle of educating youths for the work of the ministry, and this too, on a broad and extensive

scale. The case of Samuel himself went much farther, for he did not belong to the tribe of Levi; and yet his pious mother made a conditional vow concerning him before he was born, and punctually fulfilled it by bringing him at three years of age, and leaving him in the temple to be trained for its service under the care of the high priest Eli.

"Now it is true that all this occurs in the Old Testament; but it is also true that these very scriptures are declared to be "profitable for doctrine and instruction in righteousness" to the christian church, that the "man of God may be thoroughly furnished unto all good works;" and, besides the impropriety and danger of imputing variableness to the mind of the unchangeable Jehovah, unless in those points where he has himself clearly revealed the alteration, we have a strong intimation in the New Testament, that it was not the design of the Almighty to disapprove the old principles of action, but the contrary. For St. Paul, speaking expressly to this point, and saying that "no man taketh the honor of the ministry to himself, unless he be called of God," immediately recurs to the Mosaic dispensation for his comparison, by referring to Aaron. Hence we must consider it as plainly agreeable to the revealed will of the Lord, that children should be devoted to his service, and put in training for that end; the only difference being, that whereas there was formerly a designation of a particular tribe and a particular family for sacred offices among the Jews, all families and tribes are to be held equally acceptable amongst the Gentiles.

"Such being the scriptural testimony on this point, we recur to the reason of the thing; and we ask, on what ground can it be objected to, that children should be as much designated and trained for the exercise of the clerical profession, as for any other? You will say, because the ministry is a sacred office, requiring the express operation of the Holy Spirit to qualify a man for it, which no human means can supply. Now we accord most fully in the fact here stated; but we see not how it can furnish any argument against our position, because the same reasoning would equally prevent our designing our offspring to be Christians. The Holy Spirit must operate upon the soul in every case, or our children cannot be saved. But does this prevent our bringing them to Christ in baptism, and promising in their name, that they will serve him all the days of their life? How do we know that the Spirit will give them grace to believe and to obey? Because God has promised his blessing on the use of means, and especially in answer to fervent prayer. Therefore, relying on the promise, we do our part, and leave the rest to him. True, after all, our children may not be Christians. We cannot command the divine aid, we can only earnestly seek and humbly wait for it; but we do this in faith, believing that we shall not seek nor wait in vain. And why not pursue the same principle in relation to the devoting our children to the same Saviour in the office of the ministry? If we diligently use the means, and fervently pray for his grace and blessing, is it not likely that our zeal will be accepted and our prayers heard? Assuredly, unless the Lord vouchsafe to grant the proper spiritual qualifications, all our efforts must be utterly in vain; but, at all events, the endeavor cannot do them any harm. Our anxious solicitude to train up our offspring upon this sacred plan, and our earnest prayers that the Saviour would accept them, cannot make them worse men in any other occupation. And it is more than likely that in the great majority of cases, our offering, like that of the pious Hannah, would be received, and that the gift would bring down, upon our children and ourselves, a peculiar blessing.

"But it may be objected here, that our comparison does not furnish a fair illustration; because all may, and it is the will of God that all should be Christians, therefore it becomes our duty to baptize all our children; whereas all cannot, and it would not suit the state of mankind that all men should be ministers; therefore we ought to leave it to the Lord alone to say whom he has chosen, and not run the risk of thrusting persons whom he has not called, into an office of such awful responsibility. Now to this it might be answered, that the argument, plausible as it is, involves a total mistake—that it is the will of God that all men should be priests, that Israel is called a "kingdom of priests and an holy nation" expressly, and that it is the great characteristic of the full establishment of the divine government, that no set order of preachers will then be necessary, since, in the language of the prophet Isaiah, "no man shall in that day say to his brother, Know the Lord; for all shall know me from the least unto the greatest." Should it be said, however, that if all men were ministers of the gospel, the other business of the world would be put to a stand, we doubt the conclusion; for there is no lawful occupation which might not be carried on by priests as well as by others, provided there were no demand for their whole time in the exclusive work of propagating the gospel. This is sufficiently manifested to us in the patriarchal priests, who followed the customary business of their day; as Noah,

who built the ark, and made valuable discoveries in husbandry; in the Levitical priests, who were employed at intervals, as instructors and agriculturists; in St. Paul, who worked at a trade; and in the general admission of modern practice, where,—to say nothing of bishops in parliament, and ministers of the gospel in congress and the legislature, in the office of the magistrate and on the bench of justice,—we behold them currently engaged in teaching languages, mathematics and philosophy in colleges, in practising medicine, in farming, printing, bookselling, and many other avocations,—especially in missionary stations. I do not say that it is desirable to have them thus occupied, in a period of the world when they might find more important and appropriate employment; but I do say, that there is nothing to forbid it, where the individuals themselves have no reason to suppose that the interests of the gospel may be suffering for want of their exclusive attention. If then, even now, we see the ordinary business of the community conducted by men of the ministerial profession, much more might it be so conducted, if all were qualified for the same sacred calling; and the world, instead of losing, would be an inexpressible gainer by such a change.

"But this is answering an extreme objection by an extreme case. As it is, there is no danger of overstocking the ministerial office, nor will there be any such risk to be apprehended for generations to come. Neither is there any thing proposed, which favors the notion, that the spirit of the Lord should be forestalled in making a selection from his servants, for this important and awfully responsible work; or that men unqualified should be thrust into it. Far be from us an idea so impious as well as absurd. It is, on the very contrary, one of the chief recommendations of the principle in our view, that it furnishes the best means of forming a true estimate of the spiritual qualifications of our candidates. According to the prevailing practice, they are admitted of necessity, with scarcely any long or intimate knowledge of their character, on the strength of certificates, which are perhaps as well devised as possible, but which we all know it to be an easy thing to procure, on the very slightest presumptive evidence. Whereas if children were put under the care of pious, devoted, and experienced Christians, with the distinct view and desire that they might enter the ministry, their whole period of education would be subject to the most constant and devout inspection. Their talents, their habits, their tempers, their spirituality, could all be brought, in this way, to the sober test of fair examination; not the formal examination of question and answer, which so often deceives the most wary, but the experimental examination derived from the thorough knowledge of their Christian instructors and friends. And if, at the proper age, they were not thought fit, by those who were thus intimately acquainted with them, there would be a full opportunity allowed for dissuading them from the sacred profession. It is perfectly plain from this, that when we speak of consecrating our children to the ministry, we do not mean an *absolute, unconditional choice* of such a solemn and responsible calling. But only a giving them to the service of God, *so far as in us lies*, and an adoption of such a course as should, by his blessing, either qualify them to do his work, or enable us to keep them from profaning the sacred office by worldliness or incapacity.

"As to the special call of the Spirit, we avow ourselves friendly to the strictest interpretation of our ordination service, where the candidate is bound to say, that "he trusts he is inwardly moved by the Holy Ghost to take the sacred office upon him." It is, indeed a doctrine, liable, like all others, to be abused by fanaticism on the one hand, and by laxity upon the other. But one thing seems clear,—that the existence of such a special call must always be a question between God and the candidate. Nor do we see how the admitted necessity for it should prevent our best efforts to induce our children to seek for the direction of the Spirit, and meanwhile to attain that knowledge, and practise those principles, which are favorable to such a result. A similar co-operation of human efforts with the divine will runs through the whole economy of nature. The husbandman cannot cause the sun to rise, nor the rain to fall, nor the seed to vegetate. These things are the sole province of the Almighty. But he can and ought to prepare the soil, sow the grain, and then look to the bounty of Providence for the harvest. And in like manner the Christian parent cannot change the heart of his offspring, bestow sufficient talent, nor produce a special call to the ministry. These things are also the prerogative of the great Redeemer. But may he not surrender his sons to the service of the Lord, pray for the divine blessing, instil the earliest principles of piety, recommend the duties and profession of the ministry to their reflection, direct their reading and their studies in an appropriate track, put them into the most favorable associations for the strengthening of their religious feelings, and recommend them to make it the subject of their own most fervent supplications, that the Spirit might direct them to that course, which

should be most for the glory of God and the welfare of his Church? Surely a Christian father could incur no risk by thus laboring to further the spiritual interests of Zion. Surely a Christian mother, especially, could direct her efforts into no other channel, so well deserving her pious counsels, and her daily prayers. Nor can it reasonably be doubted that such a system, administered in a proper spirit, would be prospered by the divine blessing,—that the young hearts of their offspring, awakened to a zeal for heavenly truth, before the influence of the world or the power of evil passions had time to occupy them, would cling to the Redeemer with the warm simplicity of early affection,—and that the desire of being instrumental in saving the souls of men, thus cherished in the very spring-time of life, would become, as it ought to be, the ruling principle of their being. And should the Great Ruler, for wise purposes, withhold the necessary blessing, such parents would, at least, be enabled to submit, with the consoling consciousness, that they had discharged their duty; and that, whatever may be the consequences of a deficiency in gospel light and knowledge, no part of the blame could lie at their door."

NEW-JERSEY.

The conviction seems fastening more and more strongly upon the mind of the Church, that *we must have*, cost what it may, strong men at central points in the missionary field, and at the same time light troops to scour the country and fall back as occasion may require on the centres.

When we think for a moment what issues may hang upon our neglect to do *something* for providing religious teachers for the various ranks and conditions of men, fairly within the range of our domestic missionary operations, the Indian, the African in this country, the Jew, the sailor, the soldier, our brethren in the east and west, and the rapidly increasing emigrants from England, Germany, &c., must not the prayer gush from our full hearts, that our Bishops may devise some mode acceptable to the House of Clerical and Lay Deputies, in which a ministry adequate, from its adaptation and numbers, may be provided.

The following extract from the address of the Rt. Rev. G. W. Doane, to the Clergy and Laity of the Diocese of New-Jersey, in Convention, May 26, 1842, has special interest in this connection.

"I have spoken frequently of the great necessity which there is of introducing into our missionary system a measure of itinerancy. If there could be at least one missionary for every county, to occupy the ground not covered by the parochial system, I should consider it equal in effect to doubling the number of our clergy. An active ministry, travelling continually from place to place, not only holding frequent services, but visiting at every house which is without the pastoral care, is what we owe to Christ, and to the souls committed to our charge. I feel no common satisfaction in the confirmation given to my judgment in this matter, by the dying benefaction of the excellent Mr. Olden. It makes me more desirous that some way should be devised to multiply, in some proportion to our wants, this means of doing good. The principle of radiating from fixed centres is a point in the philosophy of missions, which has not been properly appreciated by us. It might be so employed as to combine in fullest measure the two great considerations in all great works of charity, efficiency and economy. This is indeed, the germ of the cathedral system; and it was by it that the early teachers of our faith were able, with small means, to bring about such great results. The theory is simply this. A central point is chosen. The public (it should be the daily) worship is established. A school or schools for training up the young in strict accordance with the system of the Church, should be of simultaneous date. Upon this point there is a concentration of strength, to the fullest measure of ability. It is the residence, the see, (or seat) of the Bishop of the diocese. From it to every place that can be reached, the Gospel and the sacraments are sent. If there be three, or five, or seven, that are united in the work, one, two or four,

may always be abroad. The various duties should be so distributed that, with the exception of a resident head, each should in turn take part of all. Thus, the evils of a merely itinerant ministry, in the neglect of the home affections; and in the want of opportunity for study and for writing are avoided. When they who have been out for four or six months, among the highways and hedges, go back to stationary duty, they who have been engaged in pastoral care, in prayers and preaching, and in the teaching of the young, should supply their places; and again, in turn go back. The employment of young men, deacons for the most part, who should hold themselves, while they remained in this connection, strictly and entirely at the service of the Church, would add to its advantage the greatest use in pastoral training. Such an institution well organized and well conducted, would do much, from the proceeds of the scholastic portion of the system, to support the missionary; while it would be not only as a christian nursery for children, but as a training school for christian teachers, and as a theological school, inestimable in value to the best interests of the community. But let the missionary system be enlarged, till it supply, with the word and ordinances, every nook and corner of the land. In this way all Christ's sheep will be provided for; and just as fast as folds can be set up, and kept up, the desire of having shepherds of their own will stimulate to exertion. The elements of such a system are working in many hearts in England.* It is strongly felt that there has been too much isolation in our missionary enterprise. We have not drawn enough upon the social principle. When our Divine Master sent out preachers, he sent them "two and two." He himself was accompanied, whithersoever he went, by one or more of those whom He had chosen to be ministers of the word.

"The following extract from a Pastoral Letter of Bishop Doane, to the Clergy and Laity of the Diocese of New-Jersey, in behalf of systematic charity, has been extensively circulated in the periodicals of the Church. This is no reason why it should not be transferred where it so appropriately belongs—the missionary organ of the Church.

"What I have now to propose—and what I confidently believe, if faithfully carried out, will be blessed of God, to the full and constant supply of the Missionary Treasury—is, that instead of monthly, or at rarer intervals, "The Offerings of the Church" be made every Lord's Day, in connection with the offertory, as appointed in the communion service.

"I. This was the primitive mode.

"II. This is the simplest and most direct address that can be made to the parishioners.

"III. This is the Church's proper action, in her due organization, under the direction of her ministers, on the call of her Divine Head.

"1. Its frequency is an advantage. The contribution can never be forgotten.

"2. Its constancy is an advantage. The supply from it will be perpetual and sure. There is nothing to be trusted like a habit.

"3. Its simplicity is an advantage. It is intelligible by every one, and will commend itself even to little children.

"4. Its moderation is an advantage. Returning frequently it of course calls, at each time, for comparatively little. Thus, it meets the convenience of all. "If thou hast much, give plentifully; if thou hast little, do thy diligence gladly to give of that little."

"5. Its expensiveness is an advantage. It will cost nothing for agencies, and be encumbered with no officers.†

"6. Its sobriety is an advantage. It makes no exciting appeals, and creates no heat, to be followed by a more than corresponding coldness. It is the oozing

* I have but thrown out here the general principles of a plan, which for years has occupied my mind. When I was in England, I was often inquired of as to my judgment of the best mode of carrying on the missionary work. To the Bishop of New-Zealand, then not consecrated, I detailed a plan like this. I spent almost the whole of a too short night with the arch-deacon of Middlesex, one of the most energetic practical men in the whole Church, in a similar conversation. With the Bishop of Ripon, and with the Archbishop of Canterbury, I had the fullest opportunity for its discussion. My own views were abundantly confirmed by the judgment of these eminent persons. Another of our Bishops writes thus from the missionary field, "we want more men willing to do *itinerant duty*."

† Somebody's occupation would then be gone—the sooner the better, so that the cause sustains no detriment; even a general agent is only a necessary evil, to be endured patiently in the hope that its necessity may speedily cease—to be an instrument, however humble, in bringing the church, through the Spirit of Missions and otherwise, to a simple, consistent, uniform plan of missionary operations, in harmony with church principles, enlisting the hearty assent and drawing out the liberal contributions of all, is a glorious work which, as it increases, the Secretary is content to decrease, till he vanishes into nothing. His epitaph, *fuit*.

of the water from the rock that fills the springs. It is the gentle dropping of the dew that clothes the vales with verdure. "What are its disadvantages?"

"1. It is disagreeable to be asked so often to contribute. As if the Lord's prayer did not ask every day for "daily bread!"

"2. It is disagreeable to make the collection so frequently. As if it were not better to be "a door-keeper in the house of the Lord, than to dwell in the tents of the ungodly."

"3. It is disagreeable to connect the giving of the money with the worship of the sanctuary. As if there were any surer test of a heart given up to God! As if the sanctuary itself could be built, or sustained without money! As if the offerings, by God's own appointment, were not formerly brought to his own holy temple! As if the silver and the gold were not all His!

"4. It is disagreeable to be detained so long. As if five minutes, occupied in hearing sentences from Holy Scriptures and in prayer, were to be esteemed a hardship, for a soul that looks to an eternity of worship."

DELAWARE.

An extract from the address of the Rt. Rev. Alfred Lee, D.D., to the Clergy and Laity of Delaware, at the 52d Annual Convention, 1842.

"In the Board of Missions a discussion took place, of much importance to us, upon the claim of Delaware to be embraced within the field of operation of the Domestic Missions of the Board. Her claim was recognized, and the Domestic Committee gave a ready compliance to my request, for aid in the support of two missionaries. One of these has been nominated by me, and appointed by the Committee; the Rev. Walter E. Franklin, whose valuable services are given to the parishes of Georgetown and Dagsboro. The second appointment has not been made as yet, from my not having had the offer of the services of a suitable missionary. Of what importance the aid thus furnished must prove to the interests of the Church in our diocese, I need not exhibit. It is evident that our feeble parishes cannot enjoy ministrations truly efficient and profitable without some assistance. Neither, until the Church becomes stronger, can this assistance to any adequate extent be provided within our own limits; although vastly more might be done, and ought to be done, than has been heretofore. At present, the aid of the General Missionary Society is of the utmost consequence. The ready extension of their help will I hope excite a warmer interest than has ever been felt before in the General Missions of the Church, both Domestic and Foreign, so that ere long we may be imparting more than we have received; and also stimulate to such exertions in our own behalf as shall enable us, after a limited time, to dispense with foreign aid. Let but the missionary spirit, brethren, be truly awakened throughout our diocese, and we shall have no cause to despond. "Jacob, though he be small, will arise."

MARYLAND.

The Bishop of Maryland bears strong testimony to the reflex influence of missions upon the piety of the Church, in the following extract from his address to the Clergy and Laity of Maryland in Convention, 1842.

"No legislation, no direction, can provide against the obstacles to be encountered in the support of Missions, general and diocesan. Every plan will be open to its peculiar objections, and those objections will derive force from the natural reluctance of congregations to give, and ministers to ask, so long as we continue devoid, or but very partially and imperfectly possessed of that missionary spirit, which is the very spirit of the Gospel. We need greatly, every where, strenuous efforts to awaken and extend that spirit.

"But not our diocesan missions alone demand attention. The present condition of the General Missions of the Church, both Domestic and Foreign, claims not the mere sympathies, but the immediate, the efficient, the energetic action of us all. Some attention to the public acknowledgments of the treasurers makes me happy in the belief that Maryland, in proportion to her members and means, has done as much as any of her sister dioceses. But none have done what they might, and what they ought; and the delinquency, be it partial or general,

threatens ruin to our operations at home and abroad, just when the buds of hope are beginning to blow, and the germ of rich fruits to be disclosed. I know by my intercourse with Clergy and Laity throughout this diocese, that the general missionary operations of the Church, are reacting strongly on every point at home to quicken, invigorate and deepen every wholesome principle and feeling. How much of our growth, for the last seven years, we owe to the new position taken by the Church, as such in 1835, God only knows! but I express a deliberate conviction, formed on the closest and most extensive scrutiny, I have been able to institute, in affirming, that in very large proportion we are indebted to the reflex influence of missionary exertions on those who make them, for the bounds and leaps that our body has been making, and yet does make in its onward progress."

VIRGINIA.

Bishop Mead's observation in regard to England will be found to hold good every where. Men of elevated birth and generous associations are more ready than others to feel for the poor and ignorant, and while companionship is out of the question, most readily and gracefully "condescend to men of low estate."

If it is a painful fact, that our Church does not seem to be, or is not as in England the poor man's Church; the solution may be found in another fact, that to the ministry here (whatever may be the case there) not less than to the ranks of true believers, "not many mighty, not many noble are called."

The Bishop's solicitude is in perfect harmony with the theory. The following extract is from his address :

"The poor, though still in the land, have generally failed out of our churches, so that our ministers, often in sadness of heart, feel that it cannot be said, in truth, that the Gospel is preached to the poor by them. I know that this is a great grief to many, and hope that all will strive more diligently to supply the defect, by paying especial attention to any poor persons who may be so situated as to be drawn by ministers into the Church. We ought to rejoice more over one such convert than over a rich one, and feel that, in the sight of God, a neglect of one such poor person is more criminal and offensive than of a rich one; for Christ says he dwells in the poor, and will receive any kindness done to them as intended for himself, and will resent any neglects, as offered to himself. There is one class of the poor of this world abounding in our parishes, which I cannot too often and earnestly commend to your pastoral care. The subject was presented to you at the last Convention in a report, of which I would remind you, and which I should be glad to see republished in some way that will bring it before the eyes of our people. I am happy to know that there is an increased sense of duty towards the servants, on the part of some of the Clergy, especially the younger ones, whose first love and labors in the ministry have been in a good measure directed to this subject. I hope it will never abate, but that, from the press and pulpit, from house to house, by day and by night, on the Sabbath and other days, they will seek to bring down God's blessing on the Gospel faithfully preached to these, the poor of our land. If the first men in the ministry of our Mother Church—men of birth and fortune, education and talents—devote themselves, as many do, entirely to large congregations of the very poor—far poorer often than our servants; where sometimes scarce a family of birth, education, or refinement is to be found—should not all of our ministers feel it a privilege to spend some portion of their time in attending to these most ignorant and neglected ones, whom our common Father made of one blood with ourselves, and for whom, as for us, one Saviour died. Let us, my brethren, seek all opportunities of ministering to them, and of pressing the duty of their religious instruction upon their owners. Just in proportion as the ministers of religion shall feel deeply and labor zealously in this cause, will the masters and mistresses be influenced to do the same. If the former be indifferent and inactive, the latter will be negligent and their consciences fall asleep. In this respect, it will surely be, like priest, like people; and, therefore, it becomes the clergy to feel the heavy responsibility resting upon them. It should encourage us to action in this cause, to think that a small congregation becomes quite large when considered as comprehending this class of our fellow-beings. Nor would our ministers be less benefitted than their

hearers; for in seeking to bless the poor, themselves will be blessed of the poor man's friend. Moreover, a better school there cannot be for learning how to practice that foolishness of preaching by which God is pleased to save men; and he who does not know how to preach the Gospel to the poor, does not know how to preach as Christ and the Apostles preached."

"While on this subject, we cannot refrain from expressing our gratification in the knowledge that the hearts of some of the Laity are more and more alive to this duty, and that they will be ready to encourage the Clergy to a trial of their ministry among the servants. May God put it into their hearts, and into the hearts of their wives and children, to take an active part in the use of the necessary means for accomplishing the desired object. If such persons as Wilberforce, the Thorntons, and Mrs. Hannah More, felt it to be a duty and honor to teach in the Sunday-schools of England, where the poorest of her children were collected to receive instruction, surely it would not be regarded as beneath any of our Christians in Virginia to take part in teaching the Truths of Heaven to our ignorant servants. For our encouragement, let it again be mentioned, that not only the ministers of religion, but some of the first amongst the masters and mistresses of the South, spend a portion of the Sabbath, in the churches or other places, in delivering oral instruction to the servants; and let the question be renewed, whether, in many of our congregations, Sunday-schools for oral instruction to the servants, under the care of the minister and members of the church, might not easily be raised and effectually prosecuted.

"As, however, we would have our Church to be made the instrument of the greatest good in the world, I hope we shall not confine our labors and zeal to the poor and ignorant of our own State or land; but that our hearts will be enlarged and our hands stretched out with the Gospel to all lands.

"Let me, therefore, commend to your generous and hearty zeal and liberality the great missionary cause, whose field is the world, beginning with the destitute places of Virginia—extending to the thick forests of the West—crossing the wide Atlantic—and traversing the globe; knowing no other bounds but the habitation of the lost race of man. I shall ever consider our Diocese to be then in her best state, when she is most zealously engaged in such works; that when she seeks thus to water others, herself will be most abundantly watered of Heaven. It is difficult to conceive how an individual or a Church can grow in favor with God, except when faithfully praying for, generously giving to, and diligently laboring for the extension of the Gospel far and near, according to Christ's will and command. We hope that the Clergy of this Diocese will study this subject more and more, and press it most earnestly on the consciences of their hearers. All our operations, Foreign and Domestic, are now suffering for want of that support which the Church can so easily give. In order to furnish the required means regularly and sufficiently, more system than is usually adopted is indispensably necessary. If we cannot in many of our parishes conveniently pursue the primitive plan of weekly offerings, yet still there might be stated and frequent periods when the results of labor, self-denial, and generosity, shall be brought into the Church, received by the ministers and others appointed for the purpose, and applied according to the wishes of the donors. While on this subject, I would suggest to my brethren the advantage of presenting the great objects of Christian benevolence often and fully in the larger assemblies of the Sabbath morning, so that all may be informed, rather than leave them to some special meetings, where only the few who are already interested will probably attend."

NORTH CAROLINA.

We cannot imagine a purer source of gratification than Bishop Ives must enjoy in having so successfully humbled himself to the mind of the child and slave, that he might impart the first principles of the doctrines of Christ, which, received in faith, first enlightens and then raises to a throne. His catechism, written upon the imperishable minds of those whom God chooses to be "rich in faith," and "of the kingdom of heaven" will be remembered, when monuments once fondly deemed *perrennius* *ere* have perished.

"Before leaving New-York, in the Autumn, I prepared and published a catechism, designed to be taught orally to all who cannot read. Its simplicity adapts it to

persons of the lowest capacity, and to children who are not sufficiently advanced to learn the Church Catechism. Wherever it has been tried, even with colored children, the happiest results have been experienced. The plainness of its directions enables any person to apply it. If our planters, therefore, under a sense of their solemn responsibility to God for the Christian instruction of their slaves, would adopt it, and see to its faithful inculcation, the next generation of blacks in our State, at a very small expense, would sufficiently understand *the truth as it is in Jesus, without knowing a letter of the Alphabet*:—a result which must be secured before this population can be expected to be governed by the morality of the Gospel, or become wise unto salvation. Let me again call the attention of my Lay Brethren to this too much neglected matter.” * * * *

“We, to whom is committed the missionary work, need, in our forward movements, a more simple regard to God’s commands, and a more simple reliance upon His promise. A more simple regard to God’s commands, in respect both to the question, *how* we shall proceed, and *how much* we shall do. In respect to the question, *how* we shall proceed, we must be governed solely by God’s revealed will: must send the means of salvation to the destitute, in just such a form as He has delivered them to us; must send the Ministry, the Word and Sacraments, in all their integrity and fulness, as constituted by Himself; must not “put asunder what God hath joined together,” in expectation that He will bless a partial and disjointed service. But we must learn to come up to the help of the Lord against the mighty, in just such order and with precisely such weapons as He hath appointed. The three-fold Ministry, the quick and powerful Word, the divine Sacraments, instinct with the life-giving Spirit, in the Church of the living God, with His crucified Son as its Ruler and Head, present the glorious array of means which God hath promised to bless to the conversion and salvation of men. With nothing short of these can we hope to be successful.”

“In respect to the question *how much* we shall do. We must learn to place a more simple reliance upon God’s promise. Instead of casting an eye upon our *scanty treasury*, and settling in our minds whether we will or will not do this or that good work, according to the amount *there*, we must look to the *command* of God, to the perishing *condition* of men, to God’s own declaration that the gold and silver are *His*, and that the hearts of His people are in His hand, and to be turned by Him as the rivers of water.”

“In reference to the claims upon us, originating out of the Diocese, and connected with the success of our general missionary operations, it is not so easy to obtain the requisite information. In answer to inquiries, however, from the General Missionary Committees, I have suggested the following plan, viz: that the Committees obtain from each Diocese a statement of the number of Parochial Clergy within its limits; of the aggregate amount of salaries paid them; of the number of missionaries to be employed in it for the ensuing year, and of the amount of money raised in it for their support, and of the other contingent expenses of the Diocese; and that this information be laid, through “the Spirit of Missions,” before the whole Church, with a statement, as nearly as may be, of the sum required to sustain, for the same year, the operations of the General Society. Thus having a view of the comparative ability of each Diocese, in connexion with what each is actually doing in the work of the Lord, within its own borders, we shall be able to see at a glance what proportion of the expense of Missions, beyond its limits, it should bear.”

SOUTH CAROLINA.

It is truly refreshing to see the Bishops animated by one spirit, and holding one language, in reference to the interesting subject of Bishop Gadsden’s conventional address.

“In relation to an object, in which our Church from the beginning manifested an interest, increasing as I trust more and more, viz: the Christian instruction of the slave population, I have to state, that I have participated in this measure on many occasions, in several places, viz: at the plantation of John H. Tucker, Esq., All Saint’s Parish, (who has provided a convenient and neat Chapel;) of A. H. Belin, Esq., Prince Frederick’s; of Mr. Wm. Clarkson, near the Wateree, and at Society-Hill; St. John’s, Colleton; St. John’s, Hampstead; St. Phillip’s, Charleston; St. John’s, Berkley; St. Thomas, and at the Church, Wateree.

“Of the number of the confirmed already reported, 214 were persons of color. Many of our Clergy are actively employed in imparting to this class the knowledge of redemption, and the means of grace, and in persuading to avoid sin, and to

follow after righteousness for Christ's sake, and I am sure I can answer for all of them, that they are ready to co-operate in this good work, as there may be opportunity in consistency with other claims on their time and efforts. The missionary in Prince Williams' Parish, (the Rev. B. C. Webb,) is exclusively occupied in ministering to the slaves, and the missionary (Rev. W. Dehon,) at the plantations on the Wateree, is almost exclusively so occupied, comparatively a few white persons only being under his pastoral care. May the grace of God so prevent and follow us, as to make us continually to be given, and with more zeal, to this holy undertaking; and may the result be for his glory, and the welfare of ourselves, and those more immediately concerned, both the master and the servant. The object under the divine blessing, will, it appears to me, be much promoted by a catechism lately prepared with much care, and tested by his own use of it, for which we are indebted to a Bishop of our Church.*"

GEORGIA.

The Church at large will, we are sure, feel a lively sympathy with the Bishop of Georgia, in his devices and plans to benefit a race whom the providence of God has thrown within the range of his apostolic labors.

We shall deserve our style and title when the two millions of southern blacks share our pious cares with their brethren in Africa. The Moravians, when they could on no other terms gain access to the blacks in the West Indies, became slaves themselves that they might impart to them the heavenly citizenship. Noble men! Theirs, ever has been a *Missionary Church*.

We consider that these creatures of God are in most favorable circumstances to make good Christians of, if we but do our duty. There is no objection in any quarter, but a strong desire every where, to impart to them sound, religious *oral* instruction. Let the Church but gain some trophies for the cause on this field, and see how soon Africa will feel it to her very centre.—Such Missionaries will live there, and prove invaluable as catechists.

"It gave me great pleasure to perceive upon my late visitation, how generally my suggestions of last year, in relation to the religious instruction of negroes, have been acted upon. At almost every point I found a Sunday school for their benefit in full operation, and for the most part, well attended, and taught by the most intelligent members of the congregation. Upon the Clergy would I urge a perseverance in this good work—this labor of love—nothing but perseverance—perseverance through every discouragement—perseverance in the most systematic manner, will produce the result which I desire to see—a body of well instructed colored communicants in every Episcopal Church. The Sunday School is the nursery whence these members must be drawn—the Sunday School, conducted as much as possible upon the system recommended in my last Conventional address. Upon the Laity would I also press this matter, especially upon the large slave owners of the Eastern and middle sections of the State, as demanding their most imperative attention. I know that to a certain extent it is attended to, but at the best, very imperfectly and inadequately. It can only be effectually carried out by a judicious union of adjacent plantations and the procurement of a clergyman who will live in the midst of them and be a pastor—a pastor in the old and primitive sense of the word—one feeding them with knowledge and truth. It is difficult to find in our Church, men willing to labor perseveringly in this field; but I trust that they will be raised up of God for our necessities. The General Convention could aid us much in this matter by the passage of a Canon, such as was prepared and passed by the House of Bishops, and laid upon the table of the House of Clerical and Lay Deputies in October last, authorizing the admission of suitable men to a perpetual Deaconship, upon lower literary attainments than

* "A catechism to be taught orally to those who cannot read. By a Bishop of the Church."

are required of those who intend to pass on to the higher grades of the ministry. We trust that we shall not be left much longer to mourn over the want of such an order of men in our Church. To others it may be a matter of choice or caprice: to us of the slave-holding States it involves the whole question of the kind of teaching which these people shall receive. It is now almost monopolized by the Methodists* and Baptists, for the single reason that they have sent out men upon lesser literary qualifications, who were, at the same time, perfectly competent to instruct our slaves, and willing to live humbly and hardly for Christ's sake. In a certain section of the State, the Presbyterians have labored with most interesting results and have placed slave instruction upon a systematic basis which it would not be easy to surpass. While we give honor to whom honor is due, let us imitate this good example and strive to do our duty in connexion with those whom the Lord has committed to our especial keeping. It does not become us as the Church of Christ, whose treasures have always been the poor and the afflicted and the ignorant, to devote the slaves whom the Lord has entrusted to us, upon any other teaching than our own. If we do, we shall have to answer for it to the Great Head of the Church, and we shall certainly suffer for it here upon earth."

ALABAMA.

"The committee on the state of the Church were gratified to observe, from the reports, that the colored population have received some attention from our clergy, and they would earnestly recommend to this Convention the importance of devising some efficient means for their religious instruction. In the mean time they hope that the clergy will continue their individual exertions for this purpose, and avail themselves of such opportunities as may offer to preach the gospel to them."

MISSISSIPPI.

A fine opening at Holly Springs for the establishment of a boy's school, upon christian principles, has been indicated by

* "Our [Methodist] missionary operations among the slaves at the south were commenced on Santee, in South Carolina, in the year 1828; and the Hon. Charles C. Piuckney, an Episcopalian, was the first layman who moved in this matter; indeed the proposition, though in a peculiar form, may be said to have originated with him. He desired to have the gospel preached to his slaves, and applied to the presiding elder of the Charleston district to know if a Methodist exhorter could not be hired as an overseer, with an understanding that he should hold religious meetings with the blacks every Sunday, and if he thought proper on week evenings. The conversation resulted in the appointment of a missionary, but not until the presiding elder and Mr. Piuckney had each prevailed on some gentlemen in the neighborhood to try it as an experiment, the presiding elder pledging himself personally for the good and orderly character and behaviour of whoever might be sent. The experiment has worked well, and wherever the ground has been what mission ground ought to be, and the catechism not neglected, has accomplished wonders."

"The principle upon which our brethren have operated among these people, was to instruct them catechetically, as well as by public preaching and class meetings. The missionary would go from plantation to plantation, considering each plantation a distinct congregation, employing the week-days in catechising the children, the aged and the sick, who were not at work, and holding meetings for catechetical instruction, or for worship, as seemed most expedient in the evenings. The Sabbath was devoted to public worship and catechetical instruction. The plan was to arrange the children nearest the missionary, and ask them alternately questions from the catechism, the adults being at liberty to repeat the responses of the children; and sometimes a question put immediately to them as to the children, the missionary always adding some word of explanation or application."

"In a communication from the southern missionary secretary, we learn that the plan of catechetical instruction among the colored people has done more for the moral and religious improvement of those who have had the privilege of it, than any thing else; and he affirms that the best and most abiding fruits, as they appear in sound conversions, holy lives, and happy deaths, have resulted mainly from this instrumentality. Indeed he considers this mode of conveying instruction, essential to the missionary's success in this peculiar field. His language is, 'A missionary may cover more ground, find easier work, and present a longer list of members, by a more promiscuous and popular course, but I have no doubt that more souls would be dressed for the Bridegroom by one missionary laboring in this manner, than by a score on the promiscuous preaching plan.' This position he sustains by a comparison between those places where it has and where it has not been adopted."—*Annual Report*, 1842.

This extract is a most valuable, though unwitting testimony to the church *modus operandi*. When will our sons of the prophets find this *Africa at home*, an attractive field of labor?

Bishop Otey. A lot of from 7 to 10 acres with twelve brick dormitories upon it, may be purchased for \$500 or \$600. To any one establishing a school there for boys, a donation of \$3 or \$400 would be made. Fifty pupils could be secured without difficulty.

"In the absence of ministers," the Bishop remarks, "to occupy this wide field, we must use such means as Divine Providence seems to put in our way, and what instrumentality is likely to be productive of so much good, next to the ministry, as good schools conducted on Christian principles?" The Bishop adds, "if pecuniary advantage alone were the object, I do not know where a more profitable investment could be made."

ILLINOIS.

If the Bishop lays as heavy hands upon those he ordains, as upon those of whom, in the following extract from his conventional address, he speaks, we can only say that we marvel not, a certain presbyter who survived the ceremony, should think himself a Bishop.

"If our Church claim the character of being *primitive*, let her prove the justness of her pretensions by manifesting primitive zeal. By her own consent she is recorded, before men and angels, as a "Missionary Church:" but where, oh! where is the *spirit of missions*? Is her soul infused into the hearts of all our brethren? Alas! alas! her name is *printed* only in a little book. Few parents think even of the duty of training their talented sons for the ministry. Worldly professions hold out better prospects. Query; Have they been realized lately? Far from it. God is angry with them for their covetousness, and sends leanness in our land, and confusion in our public councils. Again; does the *spirit of missions* enter into the hearts of our young men when leaving our seminaries, as it figured in their speeches of self-devotion when pursuing their studies? Few of these are *sent* westward, and many that come are careful to *secure* a retreat back again; and those that are *sent*, that is, forced to come, in all propriety ought to be *sent* back again, to learn lessons of modesty and self-denial. To these remarks there are many honorable exceptions. The brethren now before me, with many others, and especially the Wisconsin mission, are among them. These latter, if I am rightly informed, gives us reason to wish there were many such in the western land."

LOUISIANA.

To the journals of the Convention of the state, from 1838-1842, is appended a sketch of the early history of the Church, which we hope at some future time to preserve in the Spirit of Missions. We have no doubt that such brief sketch of the several dioceses, presented in successive numbers, would be very acceptable to our readers, and we will take measures to procure them.

SEAMEN.

It would be unjust to the members of our Church to say that they do nothing for seamen. To the efforts made in their behalf in our large seaports, we doubt not, Churchmen contribute their full proportion. But may it not be said with truth that, as a Church, we have failed in our duty—where is the Episcopal Church for Seamen? Can Domestic Missions want an object to arouse the interest and quicken the sympathies of Churchmen so long as 75 or 100,000 men, who visit our shores, find no place specially inviting them to the Church of their affections? We

rejoice to know that a strong appeal for seamen has been made to Trinity Church, N. Y., by a member of the Domestic Committee and others.

"To this long catalogue of neglected pastoral duty amongst the poor of our city, your petitioners would here add but one further item, as being a call hitherto altogether, through want of means, unanswered by them, as well as wholly unprovided for by the Church at large. They refer to the destitute case of seamen of whom it has been carefully estimated that out of fifty thousand American seamen, at least three thousand five hundred are on an average always in the port of New-York, and therefore within reach of pastoral instruction, were any fund provided for missionary labors among them. Now, of this utterly neglected and dependant class, more wholly dependant than any other on christian benevolence for the means of spiritual instruction, a large proportion is found on inquiry to be, though of foreign birth, yet, by parentage and baptism, actual members of the Protestant Episcopal Church, and all of them (speaking generally) prepared to attach themselves to its services through the sailor's well known preference of a Liturgy and Prayer Book."

"Under these circumstances, one or more chapels for seamen in this city, with missionaries attached, may well be deemed an imperative duty and obligation devolved by Providence upon the Protestant Episcopal Church in this city, established as it here is in wealth and strength, in the very emporium of our national commerce, and therefore in the very centre of these dispersed and hit herto forgotten children of the Church; and to which, it may well be asked among our city churches, shall seamen look for this spiritual guidance on the score even of natural equity but to Trinity Church, not only as the endowed mother church of the city, but further, as the corporation where landed endowment derives its value mainly from commerce, that is, from the labors of this very neglected class for whom we plead, of way-faring men?"

Speed the day when, not only in New-York, but in every harbor the Cross-crowned spire of our beloved Church overtopping the forest of masts, shall first catch the sailor's eye and tell his bounding heart, that he approaches a Christian home—and the daily service invite him to render thanks for his deliverance from the great deep—the weekly communion—heavenly Viaticum—nourish and strengthen him—while the anthem, dying away in the favoring breeze that fills his sails, whispers of the better land; and thus, whether he comes or goes, the first, last look—the deepest, most gushing emotions of his full heart, shall be Christ's and his Church.

"Oh! who can tell, save he whose heart hath tried,
 ——— the exulting sense ———
 That fills the wanderer of that trackless way."

FOREIGN.

WEST AFRICA.

Accounts from this Mission are to the 17th of July. The health of the Missionaries continued good with the exception of Mrs. Miner, who had suffered from nervous depression, and of Mrs. Payne, who had gained but little from her voyage to America. On the 2d of June, the Rev. Dr. Savage, and Miss M. V. Chapin, were united in marriage, and continue for the present at the primary station. The Rev. Mr. Minor, was still laboring in the new station at Taboo, a part of the coast long noted for treachery and love of plunder. An instance of this recently occurred in the murder of the Captain and whole crew of the "Mary Carver," a trading vessel from Boston. This took place about 20 miles east of Taboo, the natives for some distance on the coast uniting in the act avowedly for the purpose of plunder, and without provocation. Encouraged by this success, a similar attack was designed upon a Dutch vessel in the immediate vicinity of the mission. This was frustrated by a timely warning given to the Captain by Mr. Minor. No injury occurred to the Missionary, though various threats were made by the disappointed natives in consequence of his interference.

To tame and civilize the savage mind and bring it under the influence of the Gospel, is an object which must often peril the servant of God.

In the Cavally station, the happiest results have been already in some measure realized from the labors of the Rev. Mr. Payne, as will be seen by the following extract from his letter, dated Cavalla, July 9th.

It is pleasant—most delightful, after so much of a discouraging nature in the mission, to be able to inform you, by the same vessel which brought us out, of some tokens for good which God has again been pleased to grant, in this portion of our field of labor. These are no less than the surrender of all their greegrees, by *fifteen men*, in the various towns visited by me in my weekly routine of duty! Aware as you are of the hold which the greengree system has upon the native African mind, you will not be surprised that I am astonished at such a result. Indeed so strongly did I suppose that this people was wedded to this system, that when, two weeks ago, I commenced preaching, for the first time against greegrees, I had little other expectation than to rouse the angry passions of the people. Judge of my surprise then, when on the second occasion of my preaching, and urging the immediate abandonment of greegrees, one aged man motioned to me to follow him to his house, and directed me to take every one from it;—and further, when one after another followed this man's example, until I had almost collected a cart load of these abominations and committed them to the flames! Nor has this work gone on without that opposition which always marks the conflict of truth with error. My interpreter, who having been the first to throw away his greegrees, has taken a most active part in destroying the system, has been threatened, that, in case he does not desist from his purpose, he will be *made* to do it. But his zeal, thank God, thus far seems to gather strength from opposition. On one occasion, I feared that

I had provoked a fight between one who argued against gree-grees, and another who defended them.

Such developments I hail as the sure proofs that the "sword of the Spirit," is doing its work. May God grant that it may continue to do so until it shall "destroy the works of the devil."

The external aspect of my station is much the same as when I left it for America. Male boarding scholars, about 25; attending Gnebui's evening school, about 20. The death of three native girls, during our absence, has thrown a temporary obstruction in the way of the prosperity of a female school. We have, however, four girls at present with a prospect of more. But while the school externally appeared the same, I have been pained until recently, by the indifference to religious truth manifested by its members. This state of things, however, God has been pleased also, to remove. Two evenings ago, after regular religious services in the school-house, my assistant teacher followed me into the house, and told me that one of the children was in deep distress. On entering the school-room I found Leah, (or Clement Jones,) a boy about 12 years old, evidently under strong exercise of mind. On asking the cause, he said he was distressed on account of his sins—he wanted a new heart. Some six or eight other boys were seated around him, and their anxious countenances as well as answers to my questions, gave satisfactory evidence how deeply they participated in Leah's feelings. I doubt not, that at least four others, are anxiously inquiring the way of salvation, if they have not already found it. The name of the Lord be praised!

CONSTANTINOPLE, &c.

In the commencement of an important mission it is difficult to speak of results. The work of a year, however, having its reference more especially to the Syrian Christians, has thus been summed up by our Missionary at Constantinople. He claims no praise, but would thankfully give all the glory to God.

"Within the last year the following labors have been accomplished:

1st. The confidence of the Syrian Church has been gained in a manner and to a degree unknown, probably, since the earliest ages of the Church. Prejudices have been removed, misapprehensions corrected, and the Churches of England and America introduced for the first time in their real character—chiefly by means of the Arabic translation of the Prayer Book.

2d. A foundation has been laid for carrying on the work of renovating the Syrian Church, such as has never before been laid among these Churches. It is not the time for boasting just as we are putting on our harness. But it may be safely said that no Mission ever began on so strong a foundation as has been laid in the present instance.

3d. Not only has not the character of our Church been compromised or concession made to error in order to gain these advantages, but there has probably never been in any Mission so

free and full a discussion of differences. Nor have I, especially of late, since confidence has been more established, refrained from stating clearly the defects and practical errors of the Syrian Church.

4th. As one result of the system, I have been permitted to supply many hundreds of books for the use of the Syrian schools and to distribute some hundreds of copies of the Bible or parts of it.

5th. Great progress has been made in recovering the Syrian Churches which have been seized by the Papists. A firman has just been issued, (July 20,) for the restoration of all in the Diocese of Damascus, or about one half of the whole number. The consequence of recovering the Churches will be to place the nation in that state of energy and hope which is so needful for its improvement."

These results have arisen from the labors of a single Missionary whose time has been only partially devoted to the Syrians. All that has been accomplished among the Greeks would form another list of interesting results. Let all this encourage the friends of Missions.

TEXAS.

Amidst the changes and reverses incident to a new country, the missions in Texas have, by God's blessing, been steadily urging their way. The Rev. Mr. Ives writes from Matagorda thus, in connection with other labors in the ministry.

I recently baptized and admitted to the Holy Communion one of the most intelligent and respectable ladies in our place, a devout Christian. Our usual harmony and unanimity continue to exist, good will towards the Church on the part of those not educated in it is rather on the increase, and practical godliness is making some progress among us.

In Galveston the labors of the Missionary have also been continued through the summer. When prostrated by a severe illness he was providentially cheered by a visit from the Rev. Mr. Ives, this being their first meeting in Texas, where one has labored nearly four years, and the other nearly two years. In September all was again prosperous, and every prospect encouraging when it pleased God to permit the destruction of the church so recently built by the parish, largely aided by the christian benevolence of their brethren in the United States. The following letter of the Rev. Mr. Eaton, Sept. 21, will best convey the intelligence of this trying dispensation.

Since I last wrote to you, Providence has again thought proper to visit me with affliction. Our beautiful church is in ruins. On the night of Sunday last, 18th inst., a dreadful hurricane threatened to destroy the whole city, and had it continued but an hour or two longer, there is little doubt that every building in the place would have been prostrated. The violence of the storm, however, suddenly abated, to the great relief of hundreds, who expected every instant to be deprived of a shelter for their heads. The town has sustained a great deal of injury—much more than is mentioned in the printed account which accom-

panies this—and amongst the many and greatest losses, is that of our new and neat edifice. It is literally a ruin. The part that is yet standing, must be immediately taken down, in order to save the materials as much as possible. I know you can feel for my situation. It is impossible for me to describe the labor of mind and body which the erection of this edifice cost me. I struggled hard to complete it in a style in some degree suitable for the public worship of God, and He was pleased to crown the effort with success. It was opened for divine service, as you are aware, on the 26th June last, since which time my congregation has been increasing in number and respectability. The last time I administered the Holy Sacrament, I found the communicants had increased six-fold since my arrival here. Fifty pews in the church had already been rented, and our expectation was that, in a few months more, all of them would be taken. It has, however, pleased the Almighty power that enabled us to build it up, for good and wise purposes, no doubt, to pull it down; and all we can do now is to feel grateful to his divine favor for past assistance, and to hope the best for the future. The vestry-room attached to the church, I used as a study, and was in it when the whole building fell with a mighty crash; but the end of my days had not yet come. The Lord preserved me amidst surrounding ruin—I escaped unhurt.

Now, my dear sir, under the circumstances, what is to be done? The destruction of this church has caused more general regret than all the other damage that was done. The citizens held a public meeting the day after the occurrence, and passed several resolutions. The members of the vestry have also taken some proceedings, for the particulars of which, see the newspaper which I herewith send. We *positively have not the means to rebuild*. We have not yet been able to get subscriptions sufficient to pay workmen for taking down the part that is still standing, and which, if not taken down, will fall the first high wind, and cause farther loss. Our community, from various well-known circumstances, is poverty stricken; and if the Episcopalians here, again have a house of worship which they may call their own, they must be indebted for it to the benevolence of their brethren in the States.

The materials which we have on hand, are worth to us two thousand dollars: of course, most of them can be used again; but it will require at least two thousand dollars cash to warrant us to recommence the building. My people are very desirous that I should again visit the States for the purpose of soliciting aid, but I am disinclined to do so; and I hope the sympathy which this melancholy event is calculated to excite in the bosoms of the generous, will produce such liberal and unsolicited assistance as to set aside the necessity of a personal application.

Cotton, the great staple of this country, has been almost destroyed by an unusually wet season; and in addition to our other sufferings, the yellow fever has this week made its appear-

ance among us. Two deaths have already occurred, and I fear an epidemic will take place, as the late high tides and heavy rains have left the town and surrounding country in such a saturated state as must be productive of sickness.

When I review the trials with which I have struggled for the last six months, I cannot but feel thankful to God for the resignation with which He has enabled me to bear discouragements that, at any former period of my life, would most probably have been sufficient to drive me from this field. Nine weeks' severe sickness, and the heavy expenses consequent thereon in a country where all charges are extravagant—the destitution of a comfortable apartment for the purpose of study—the loss of several hundred dollars which I appropriated out of my private purse, towards the erection of the church—the damage sustained by my library during the late storm, I have borne without a murmur; but I confess this last blow, which deprives me of a shelter for a worshipping congregation, and which threatens to make all my arduous labors here of no avail, has, in some degree, disheartened me. I care but little for my own convenience or comfort. If I did, I would have left this long since; but I am anxious, *most* anxious, for the welfare of a congregation which I have been instrumental in gathering, and which was manifestly becoming more and more impressed with the necessity of abandoning the exclusive pursuit of worldly things, and taking refuge beneath the cross of Christ as their only shelter from evil, and their only hope of happiness here or hereafter. *I know of no place where I can assemble this people together next Sabbath.* They were also becoming united amongst themselves—attached to the house of God—most punctual in their attendance. In short, last Sunday morning our religious concerns were an encouraging aspect, but Sunday night has thrown a cloud around them, which, I trust, a short time will so remove as to reveal to us farther confirmation of the old adage, “out of evil cometh good.” Oh, how much this nation stands in need of God's preached word! Were Episcopalians more generally aware of the great importance and duty of sustaining the gospel in this land, where its salutary influence is so much required, and its power, even in our disturbed political condition, much respected, I doubt not a prominence would be given to the Texas mission which it has not yet attained, a patronage extended to it far more general and liberal than it has yet enjoyed, and other laborers would be induced to enter this waste, and become instrumental in making it rejoice, and blossom as the rose. I am obliged to conclude. May I ask how long will our brethren in the States permit this interesting congregation to remain dispersed for want of a house of prayer? I hope and believe, not long.

Such is the claim for aid, and the hope is entertained that in this emergency the appeal will not be in vain.

The appointment of another Missionary to Texas, in the person of the Rev. Charles Gillett, gives promise of enlarged usefulness. Increased means are nowhere more needed than in Texas; and in the ministry of Mr. G., a rich blessing may be anticipated, if he go accompanied by the prayers of the Church. His departure may be delayed a few weeks, while pleading for the urgent necessities of the Church in Galveston.

MISCELLANEOUS.

PALESTINE.—The rabbies of Palestine maintain a constant communication with their brethren all over the world. In one respect, indeed, it may be said that Jerusalem is not the centre of Jewish influence, for there is little outgoing from it. The Jews are stationary there; yet, on the other hand, it is true that Jerusalem is the heart of the nation, and every thing done there, or in the Holy Land, will tell upon the whole Jewish world. When conversions take place, although they wish to keep them quiet, still the intelligence is soon communicated, and known and spoken of every where. A Jew said lately to Mr. Nicolayson, that he believed that in a short time no young Jews would be allowed to come to the Holy Land, if the missionaries continued to labor as they were doing. They would trust only old confirmed Jews there, who would be able to meet their arguments. The communication is, however, by no means rapid, being carried on by means of messengers. Much mischief has often arisen from this system, for the rabbies sometimes intercept the letters of poor Jews, which they fear may be complaining of their conduct.

The greatest numbers come from Poland and the Austrian dominions. Many come from Russia, and many more would come if they were not hindered.*

Jerusalem.—Remains of the Temple Wall.—Towards evening, we visited that part of the old Temple wall where the Jews are allowed to go and pray, and weep over the glory that is departed. It is a part of the western enclosure of the Haram, and the access to it is by lonely and narrow streets. The Jew who was our guide, on approaching the massy stones, took off his shoes and kissed the wall. Every Friday evening, when the Jewish Sabbath begins, you may find several here deeply engaged in prayer; for they believe that prayer still goes up with most acceptance before God, when breathed through the crevices of that building of which Jehovah said, "Mine eyes and my heart shall be there perpetually." This custom they have maintained for centuries, realizing the prophetic words of Jeremiah, "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger."

* * * * Here they found a young Jew sitting on the

* There is a day coming when the prophecy shall be fulfilled, "I will say to the north, Give up." (Isa. xliii. 6.)

ground. His turban, of a greyish color, peculiar to the Jews here, shaded a pale and thoughtful countenance. His prayer-book was opened before him, and he seemed deeply engaged. Mr. Dalton acting as interpreter, he was asked what it was he was reading. He showed the book, and and it happened to be the 22d Psalm. Struck by this providence, M. M'Cheyne read aloud till he came to the 16th verse, "They pierced my hands and my feet;" and then asked, "Of whom speaketh the prophet this?" The Jew answered, "Of David and all his afflictions." "But David's hands and feet were not pierced." The Jew shook his head. The true interpretation was then pointed out to him, that David was a prophet, and wrote these things of Emmanuel, who died for the remission of the sins of many. He made the sign with the lip which Easterns make to show that they despise what you are saying. "Well, then, do you know the way of forgiveness of which David speaks in the 32d Psalm?" The Jew shook his head again; for here is the grand error of the Jewish mind, "The way of peace they have not known."

History of the Jewish Mission in Palestine.—Although reports have appeared from time to time, both in the pages of the "Jewish Intelligence" and other publications, of the Society's labors in Palestine, the following summary cannot fail to be welcome to our readers. Although the earlier missionary efforts in that country were for years apparently fruitless, we can now say they have not been in vain in the Lord:—

The first effort of the London Society in this country was made in the year 1820, by a Swiss clergyman named Tschudi, who was employed chiefly in distributing the Scriptures to the Jews. Joseph Wolff then made two visits to Jerusalem, and had a good deal of personal intercourse with the Jews. He was always enabled to leave this impression behind him, that Christians were really seeking their conversion, and that without Christ there is no forgiveness. Soon after Mr. Lewis Way came to the East with a view of forming a mission, accompanied by Mr. Lewis, an Irish clergyman, (whose kindness and Christian hospitality we afterwards enjoyed,) and by several converted Jews. He rented a convent at Antoura, intending to make it a place where missionaries might prepare themselves; but ill-health forced him to return home. In 1824, Dr. Dalton, a medical man, was sent out to aid Mr. Lewis in forming a settlement in Jerusalem; but the latter returned home that same autumn. Upon this, Dr. Dalton made an arrangement with two American missionaries who had arrived, named King and Pliny Fiske, to rent one of the small convents for their establishment. Pliny Fiske however died in November, 1825, before the arrangement was completed, and Dr. Dalton was again left alone. It was to aid him that Mr. Nicolayson was sent out to this country in December, 1825; but very soon after his arrival Dr. Dalton died, in January, 1826, of an illness caught on a tour to Bethlehem. Mr. Nicolayson returned to Beyrout, and studied the language more thoroughly during that winter.

In the summer of 1826 the rebellion broke out, so that Mr. Nicolayson returned to Safet, and lived there until June 1827, having much intercourse with the Jews. Considerable impression was made, and the rabbies grew jealous; they threatened to excommunicate the man who let him his house, and the woman who washed his clothes, so that he was forced to return to Beyrout. Mr. Nicolayson now left the country for four years, and travelled on the Barbary coast. In 1832 he returned, and came to Beyrout with his family at the time when the Pasha had nearly taken Acre. The country was now quite open, so that he spent the summer at Sidon, and had intercourse with Christians and Jews. He was beginning to build a cottage there, when the jealousy of the Greek priests threw obstacles in his way. In 1833 Mr. Calman came, and they made a tour together to the Holy Cities. Mr. Calman's sweetness of temper and kindly manner gained upon the Jews exceedingly. At Jerusalem they consulted with Ysa Petros, a Greek priest, who was very friendly, as to the practicability of renting a house in that city. They visited Tiberias, and had many discussions with the Jews, the results of which were often very encouraging, and last of all spent an interesting fortnight at Safet. On returning to Beyrout they found that two American missionaries had arrived on their way to Jerusalem to labor among the native Christians. They all resolved to attempt the renting of a house in the Holy City. Accordingly, in the autumn of 1833, Mr. Nicolayson and family returned to Jerusalem, to the house on Mount Zion where he now lives, and spent a quiet, comfortable winter. In the spring of 1834, Mr. Thompson, another American missionary, arrived, and about the same time the rebellion broke out. One Sabbath morning they found themselves environed, the soldiers having left the town to the mercy of the fellahs. The earthquake happened the same day. They were shut up in their dwelling till the Friday, when Ibrahim arrived, but remained in a state of siege for five or six weeks. During ten days they had to live upon rice alone. Then sickness followed. Mrs. Thompson, of the American mission, died of brain fever, produced by the alarm and other circumstances. Mrs. Nicolayson was ill for three or four weeks, and Mr. Nicolayson fell ill soon after, so that they had to leave for Beyrout, and thus lost that summer. In the spring of 1835, Dr. Dodge and Mr. Whiting, two more American missionaries, arrived. Mr. Whiting boarded with Mr. Nicolayson in Jerusalem, but Dr. Dodge died in the middle of the same year he came out.

From this time the Jewish mission may be accounted as established in the Holy City. In 1835 the subject of a Hebrew Church on Mount Zion was started in England, and in 1836 Mr. Nicolayson was called to England to consult regarding it. He returned in July, 1837, and laboured alone in Jerusalem for a year. But in July, 1838, Mr. Pieritz and Mr. Levi, converted Jews, but not in orders, were sent out to strengthen the mission

here, and in December Dr. Gerstmann, and his assistant Mr. Bergheim, both converted Jews, and both medical men, arrived. They have thus made Jerusalem the centre of the mission to the Jews in Palestine. Mr. Young, the English Consul, had fixed his quarters here about three months before our arrival. The efforts made have been blessed to the conversion of some Jews in Jerusalem, though it is still the day of small things. A Jew named Simeon was awakened at Bucharest by reading a New Testament and some tracts, which he received from a Jew who did not understand them. He was convinced, but had many difficulties which he could not get over. A converted Jew came and preached at Bucharest and advised Simeon to go to the missionaries at Constantinople. He went, but could not find them out. He proceeded to Smyrna, where he met with another inquiring Jew named Eliezer. Mr. Nicolayson was in Smyrna at the time on his way to Jerusalem. When Simeon heard that a missionary from the Holy City was there, he immediately came to him and opened up his mind. Mr. Nicolayson brought him as a servant to Jerusalem. During Mr. Nicolayson's absence in 1836-1837, Simeon was under the care of Mr. Calman. His wife for a long time refused to follow him from Wallachia, and bitterly opposed his change; but being induced to come to Jerusalem, and being regularly instructed by Mr. Pieritz, and also affected by an illness, she gave good evidence of having undergone a saving change, and now she speaks like a missionary to her countrywomen. The whole family, consisting of Simeon, his wife, a boy, and girl, were baptized in Jerusalem after last Easter. This is the family at whose house we heard the German service last Sabbath-day. Another case was that of Chaii or Hyman Paul an amiable young Jew, an acquaintance of Simeon's, who became intelligently convinced of the truth. He was baptized last Pentecost, and at his own desire sent to England. The first native Jew awakened at Jerusalem was Rabbi Joseph, in September, 1838. He was a learned young man, and so bitterly was his change opposed by the Jews, that they were obliged to send him away to Constantinople before he was baptized. Three rabbies have very lately become inquirers after the truth, and seem determined to profess Christianity openly. We afterwards received a fuller account of these two last cases from Mr. Pieritz. These are all the known fruits of the mission in the way of conversion.

When Rabbi Joseph was awakened, a *herem* or ban of excommunication was pronounced in the synagogue against the missionaries and all who should have dealings with them. But when Dr. Gerstmann, the medical man, came in December, the Jews immediately began to break through it. Another curse was pronounced, but in vain. No one regarded it, and Rabbi Israel refused to pronounce it, saying, that he would not be the cause of hindering his poor sick brethren from coming to be healed. This

interesting fact shows the immense value of the medical missionary.

The more general fruits of the establishment of the mission have been these :—

I. The distinction between true and false Christianity has been clearly opened up before the eyes of the Jews.

II. The study of the Old Testament has been forced upon them, so that they cannot avoid it.

III. The Word of God has become more and more the ground of controversy. The authority of the Talmud is not now appealed to; the only dispute about it being whether it is to be referred to at all, or what is its real value.

The support of inquirers and converts is one of the chief difficulties that meets a missionary here. The institution of a printing-press, to afford them both manual and mental labour, has been proposed. An hospital for the sick has also been proposed. A missionary here meets with many trials which he did not anticipate. He must have great patience, and must make up his mind to suffer delays and disappointments, which are more trying than temporal privations, which are really small. A missionary coming out must not expect full work at once, he must be willing to stand by and wait. Often we may say, "his strength is to sit still." The Christian missionary enjoys perfect liberty to carry on his operations under the Egyptian Government, more so, indeed, than under the British Government at Malta or in India. No one inquires what you are about.

Provisions are easily got, but the expense of living is rising continually. The price of food is now double what it once was, and some things are four times as high as when Mr. Nicolayson first came. This arises from there being more money in the country. If boarding could be obtained in Jerusalem, then an individual might easily live on less than 100*l.* a-year. But this is not to be had, so that a missionary must keep a house and servants, and lay up stores for the season. This is the only way of managing here, and this would require at least 100*l.* per annum.

[*Jewish Intelligence.*]

INTELLIGENCE.

To the 400 Churches that contributed last year to Domestic Missions, and especially and most affectionately to the 800 that contributed nothing.

Brethren—I. With the past history and condition of our Domestic Missions you are familiar, how since the commencement of operations in 1822, more than 200 missionaries have been employed, 80 churches built under their fostering care, 44 of which are now self-supporting—within the year just past 100 missionaries, ministering to 10,000 persons, (2,000 of whom are communicants) in our western states and territories.

II. We ask your attention to their present state and wants; 2

missionary bishops, 80 missionaries, 1 secretary and general agent and other adjuncts, is the force in the field. On 1st October inst., we owed these \$7000* beyond the receipts at that time in the treasury.

Receipts from 15th June to 15th July, 1842, were,	\$481 36,	do. 1841,	\$828 57
“ from 15th July to 15th Aug., 1842, “	\$1109 26,	do. 1841, say	659 02
“ from 15th Aug. to 15th Sept., 1842, “	1123 06,	do. 1841, “	659 02

Total from 15th June to 15th Sept., 1842, 3 months, \$2713 68 do. 1841, \$2136 61

For the 6 months ending April, 1843, \$17,000, or nearly \$3,000 per month, will be required.

What now is the position of our Domestic Missions? The missionary year is one quarter advanced with a deficit upon it of \$7000. The winter approaches; the missionaries cannot now leave or be called off from their fields of labor; no change diminishing expenditures—no retrenchment can at this season be made.

We are pledged as a Church to go on and do *thus much* till in June next, the Board in its wisdom again passes upon the matter. Their recommendation in June last, to the Committee was, “The vigorous *prosecution* and judicious *extension* of their efforts?” Now what resources have the Committee to do this? What to “*prosecute*” their efforts?

None other than those which Churchmen generally supply. How are they to obtain these supplies? Systematic charity at the call and under the eye of the Bishops and Rectors, has become almost the common law of the Church—the Committee would not disturb this if they could. They abstain from sending forth *special* agents. It is with regret they sometimes find *missionaries* sent away from their stations as special agents. Their own secretary and general agent conforms himself to this state of things, and does not *ask special collections* where *regular* ones are made. The Committee therefore distinctly state, that they can take no other step than those already taken—presenting to their fellow Churchmen the condition of the missionary field and state of the treasury, and relying upon the Bishops and upon Rectors of Churches to urge upon their dioceses and parishes, to give the means which their representatives have voted and on faith of which missionaries have gone forth.

The Committee says it with profound respect, but with deep feeling, that the Bishops and Clergy at large, have the cause in their special keeping, and unless they act, and act efficiently and promptly, the missionary field must be altogether, or in part abandoned.

* An error was made in the last Spirit of Missions in stating the deficit as \$4000.

†2. Resolved, That the Rt. Rev. Bishops of the several Dioceses, be respectfully requested by the Board of Missions, and they are hereby so requested, to bring this subject before the parishes of their respective dioceses, and to urge the obligation upon them all, large and small, strong and weak, to promote the missionary work. [Report of Special Committee of the Board, June, 1842; adopted.]

How can they *extend* their efforts? The field is truly inviting—65 vacant stations, for a few of which clergymen are, or have been waiting, and for all of which Bishops on the spot invoke aid—a rapid increase of our western population—a mighty influx from abroad, English, Irish, and Germans—82,000 Indians removed west of the Mississippi, and 224,000 indigenous to that country without episcopal supervision or ministrations—2,487,113 blacks, for whom Southern Bishops are straining every nerve to provide catechetical instruction, scriptural and sacramental edification—75 or 100,000 seamen for whom, when they enter our principal ports, a daily service and weekly ordinances, should be provided—20,000 soldiers, sailors, and marines, inadequately provided with the means of grace; and the children of Israel within our borders, for whom an itinerating christian ministry of Jewish extraction, has been recommended—here is a field under our very eyes, situated in the providence of God, around our very hearths and firesides, to cultivate which, every just, generous, patriotic, humane, christian feeling impels us, and yet we cannot even look at it, for we must first provide for the laborers already employed—truly worthy of their hire *

III. What will our beloved Apostolic Church do? Go back, stand still, or advance? disband its missionaries—retain them and subject their agents to the daily, hourly necessity of dunning the Church for their dues—or “*go forward*,” not only with faith in our Head that he will bless the means, but with faith in Churchmen, Bishops, Priests, Deacons, and Laymen, that each in reference to this missionary work of our missionary church will ask, “what shall *I* do, Lord?”

“Behold the hire of the laborers, who have reaped down your fields, WHICH IS OF YOU KEPT BACK * * crieth, and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth.”

By order of the Committee,

N. S. HARRIS,
Sec'y and General Agent.

SUNDAY SCHOOL CHRISTMAS OFFERING FOR MISSIONS.

The Domestic and Foreign Committees, agree in suggesting that the various Sunday schools should be invited on the morning of Christmas day to bring a missionary offering. The object

* In this connection we would bring under the eye of the Church once more the following, adopted at the meeting of the Board in 1842—

“Resolved, That this Board, deeply impressed with the importance of an increased remuneration for the services of Domestic missionaries, earnestly call on their fellow members of the Church to supply the means for such increased remuneration, and that the Bishops be respectfully requested to bring the subject of this resolution before their dioceses, in such way as they may think best.

“Resolved, That in full faith that this call will be responded to, the Domestic Committee be directed to increase the salaries of the missionaries in all cases where they deem it not inexpedient.

of this would be two-fold. First, an increased interest in the Missions of the Church throughout the Sunday schools; and second, an important addition to the funds of the two Committees. The undersigned add the following suggestions, which may be found convenient in leading to a uniform result.

1st. That the subject be mentioned in each Sunday school, on several occasions previous to Christmas day, and the children invited to prepare for it.

2d. That on the morning of Christmas day, each Sunday school be assembled for the purpose of listening to remarks on the subject of Missions, and their several donations be then received.

3d. That unless otherwise specially desired, the amount be equally divided between the two Committees. The fund thus obtained to be appropriated to missionary objects more especially interesting to the young.

4th. This donation to be termed the "Sunday School Christmas Offering," and to be independent of all other S. S. missionary contributions.

The subject is affectionately commended to our brethren, in the hope that a united effort will be cheerfully made, and that the delightful feeling that all are thus engaged on the same day, may animate the youth of our Sunday schools every where to a happy and appropriate commemoration of the Saviour's nativity. In the hope that every child may share in the privilege, we are, affectionately,

Your friends and brethren in Christ.

N. S. HARRIS.

Addressed to the Rectors of Parishes.

J. A. VAUGHAN.

THE REV. DR. ROBERTSON and family reached Boston on the 10th of September, after a tedious passage of 130 days from Smyrna. Through the unremitted attentions of Capt. Watson, they suffered but little from their prolonged passage, and are all in the enjoyment of usual health.

Dr. R. first visited Greece for objects of Missionary inquiry in 1829, and the following year proceeded with his family to Athens, accompanied by the Rev. Mr. Hill and Mrs. H. From thence Dr. R. removed in 1832 to Syra, where, for six years, he was employed in conducting the operations of the press, and where Mrs. R., through a period of severe trial, was engaged in the superintendence of a Mission School. On relinquishing the

department of missionary labor connected with the press, Dr. R. removed to Constantinople, addressing his labors to the Greek community of that city. During the twelve years of absence the family of Dr. R. have not visited America. Of his seven children four were born abroad. He himself spent a short time here in 1836. Considerations of a domestic character have led to his present return with no expectation of again laboring abroad; his interest and confidence in these Eastern Missions are increased, and he leaves a void which in many respects cannot be easily filled, few missions requiring more imperatively the presence of experience and wisdom.

TEXAS. The Rev. Charles Gillett, a graduate of the Theological Seminary, Alexandria, and now in Priest's Orders, was appointed by the Foreign Committee, on the 11th of October, missionary to Texas. His immediate field of labor to be chosen after reaching that country.

Erratum.—October number, p. 309, line 18, for “truly great, and enduing”—read “truly great and enduring.”

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from September 15th to October 15th, 1842.

DIOCESE OF MAINE.			
Portsmouth, St. John's Ch.,	\$22 00—	\$22 00	
DIOCESE OF MASSACHUSETTS.			
Boston, Christ Ch., a lady,	25 00		
“ St. Paul's Miss. Assoc.,	114 81		
Roxbury, St. James' Ch., a family,	30 00		
Wilkinsonville, St. John's Ch.,	6 50		
Greenfield, St. James' Ch.,	10 00—	186 31	
DIOCESE OF CONNECTICUT.			
Brooklyn, Trinity Ch.,	8 63		
Essex, St. John's Ch.,	5 00		
Hartford, Christ Ch.,	95 45		
New-Haven, Trinity Ch., monthly offerings,	150 00		
Newtown, Trinity Ch.,	10 00		
Plymouth, St. Peter's Ch.,	20 00		
Waterbury, St. John's Ch.,	50 00—	339 08	
DIOCESE OF NEW-YORK.			
Albany, St. Peter's Ch.,	50 00		
Astoria, St. George's Ch.,	20 00		
Brooklyn, Emmanuel Ch., a family,	5 20		
Bedford, Ladies' Miss. Society,	20 00		
Essex Co., St. John's Ch.,	10 00		
Flushing, St. George's Ch.,	67 50		
Herkimer Co., Fairfield, Trinity Ch., Norway, Grace,	10 00		
“ Littlefalls, Emmanuel Ch.,	10 00		
Little Neck, Zion Ch., one half,	11 00		
“ Whitestone Chapel, one half,	1 31		
Lansingburgh, Trinity Ch.,	20 00		

New-York, Young Men's Ch. Miss. Soc., on account of the		
July quarter,	100 00	
" Grace Ch., a member,	60 00	
" Anonymous, per T. C. Butler,	2 00	
" St. Paul's Ch., S. S.,	5 50	
" St. George's Ch., Miss. Assoc., \$100 for Ch. at Bangor, \$400 for Domestic Committee,	500 00	
" Custom-house clerk, \$11; M. A., \$20, M. A. communicants, \$20; E. S., \$5,	56 00	
" Ascension Ch., (for Bangor,)	200 00	
Peekskill, St. Peter's Ch.,	10 00	
Red Hook, St. Paul's Ch.,	20 00	
Sing Sing, St. Paul's Ch., \$12 66; S. S., \$3 12,	15 78	
Unadilla, St. Matthew's Ch.,	8 70	
Williamsburg, St. Mark's Ch.,	5 20—	1158 19
DIOCESE OF NEW-JERSEY.		
Morristown, St. Peter's Ch.,	30 00—	30 00
DIOCESE OF PENNSYLVANIA.		
Carlisle, St. John's Ch.,	50 00	
Lancaster, Mrs. C. Yates, (for Oneidas,)	10 00	
Norristown, St. John's Ch.,	20 00	
West Philadelphia, St. Mary's Ch.,	10 56—	90 56
DIOCESE OF MARYLAND.		
Baltimore, St. Peter's Ch., (Pontiac,)	37 50	
Washington, Epiphany, (Terrehaute,)	8 22	
Princess Anne, W. W. Johnston,	20 00	
Prince George and Charles Co.'s, St. John's Parish,	54 50—	120 22
DIOCESE OF VIRGINIA.		
James City Co., Williamsburgh, Briston Parish,	40 00	
Halifax Co., Halifax C. H., T. G. Coleman, \$10; D. Chalmers, \$7 50,	17 50	
Louisa Co., a congregation,	60 67	
Loudon Co., Leesburgh, Dr. Claggett,	25 00	
Northampton Co., Hungar's Parish,	50 00	
Orange Co., St. Thomas,	18 26—	211 43
DIOCESE OF SOUTH-CAROLINA.		
Beaufort, St. Helena,	86 00	
Charleston, St. Michael's Ch., offerings, \$37; S. S., \$36,	73 00	
" St. Paul's Ch., offerings,	40 00	
" St. Philip's Ch., a member,	25 00—	226 00
DIOCESE OF OHIO.		
Delaware, St. Peter's Ch.,	6 25	
Mapelton, St. Timothy's Ch.,	10 00—	16 25
DIOCESE OF INDIANA.		
Indianapolis, Christ Ch., a member,	5 00—	5 00
DIOCESE OF KENTUCKY.		
Louisville, St. Paul's Ch., a gentleman,	9 00—	9 00
DIOCESE OF TENNESSEE.		
Williamsport, Mrs. Greenfield,	5 00—	5 00
Total,		\$2419 06

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from the 15th September to the 15th October, 1842.

MASSACHUSETTS.		
Greenfield, St. James' Ch.,	\$5 00	
Marshfield, Miss Little,	1 00	
Newburyport, St. Paul's Ch., for Africa,	2 00	
Pittsfield, St. Stephen's Ch., at Miss. meeting, \$23 27; on account of pledge of the State for \$2000, \$150,	173 27	
Wilkinsonville, St. John's Ch.,	6 50—	187 77
RHODE ISLAND.		
Bristol, St. Michael's Ch., S. sch., support of a child in Africa, to be called Martha D. Coggeshall, first payment, \$20; support of "John Bristed," Africa, \$20; Augustine and John Henry Felix, children of Cuba, for Africa, \$4,	44 00	
Providence, St. Stephen's Ch.,	2 00—	46 00

NEW-YORK.		
Albany, St. Peter's Ch., for Texas, \$10; for Africa, \$10.	20	00
Astoria, St. George's Ch., S. S., education John W. Brown, Africa, first payment,	20	00
Brooklyn, through Rev. B. C. Cutler, D. D., for Palestine,	5	00
" Emmanuel Ch.,	5	20
Herkimer Co., Fairfield Trinity Ch. and Norway Grace Ch.,	6	00
Hempstead, St. George's Ch.,	6	00
Little Neck, Zion Ch., half,	11	00
New-York, St. George's Ch.,	500	00
" Ch. of the Ascension,	491	00
Poughkeepsie, pupils of Miss Booth's school for Africa,	5	00
Peekskill, St. Peter's Ch., for Africa, half,	10	00
Potsdam, Trinity Ch.,	5	00
Sing Sing, St. Paul's Ch., for Africa,	25	12
Williamsburg, St. Mark's Ch., half,	5	20
Whitestone Chapel, half,	1 31—	1115 83
NEW-JERSEY.		
Mount Holly, St. Andrew's Ch., for Africa,	13 19—	13 19
PENNSYLVANIA.		
Alleghany, Christ Ch., for Africa,	2	12
Bloomsburg, St. Paul's Ch., for Africa,	11	05
Chester Co., St. Mary's Ch., do., \$11 35; proceeds industry of two little girls, \$3 50,	14	85
Carlisle, St. John's Ch.,	50	00
Honesdale, Grace Ch., for Africa,	25	44
Holmesburg, Emmanuel Chapel, S. S., for Africa, \$4; Mrs. M. Craig, do., \$5,	9	00
Lancaster, St. James' Ch., for Africa,	25	00
" Co., Bangor Ch., Missionary Station, for Africa,	66	00
Morgantown, St. Thomas Ch., for Africa,	5	08
Pittsburg, St. Andrew's Ch., do.,	23	00
" Trinity Ch., do.,	31	00
Philadelphia, St. James' Ch., do.,	55	00
" Ch. of the Epiphany, do., \$40; do., for support of "Isaac Cannel," Africa, first payment, \$20,	60	00
" Christ Ch., for Africa, \$50; do. for purchase of books, for do., \$10; do. for education of John W. Huchins, in Africa, first payment, \$20,	80	00
" St. Andrew's Ch., for Africa,	5	00
" Mrs. Kohne, for do., \$5; Female Bible Soc., for Circulation of Bibles in Africa, \$50,	55	00
" Co., All Saints' and Emmanuel Chapel, Miss. Soc., for Africa,	51	00
Reading, Christ Ch.,	12	90
Wilkesbarre, St. Stephen's Ch.,	34 00—	615 44
MARYLAND.		
Boonville, a little girl,	25	
Prince George and Charles Co.'s, St. John's Parish, half,	54 50—	54 75
VIRGINIA.		
Halifax, T. G. Coleman, \$10; D. Chalmers, for Africa, \$7 50,	17	50
Leesburg, Dr. Thomas Claggett, half,	25	00
Northampton Co., Hungar's Parish,	50 00—	92 50
SOUTH CAROLINA.		
Beaufort, St. Helena Parish, Ladies' Miss. Asso., for Greece, \$100; do. Ch., for Africa, \$18,	118	00
Charleston, St. Michael's Ch.,	26 50—	144 50
OHIO.		
Brunswick, H. Woodward,	5	00
Cincinnati, Christ Ch., for Africa,	7	52
" St. Paul's Ch., do.,	10	00
Columbus, Ladies' Miss. Soc.,	14	50
Gambier, Rev. M. T. C. Wing, for Africa,	4 25—	41 27
KENTUCKY.		
Louisville, Christ Ch., for Africa,	24	00
" St. Paul's Ch., do.,	50 00—	74 00
ALABAMA.		
Haynesville, Lowndes Co., for Africa,	5 31—	5 31

(Total since 15th June, \$6925 64.)

Total, \$2390 56

N. B. \$41 70, acknowledged in October No. from St. Mark's Ch., Warren, R. I., to be appropriated as follows, \$21 70 for education of "Julia Ann Brown" in Africa, first payment, \$20 for education of "G. W. Hathaway" in Africa, 2d payment.

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